

CHRISTIAN INTELLIGENCER.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

[PAYABLE AT THE END OF SIX MONTHS.]

VOL. III.

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No. 7.

Evangelical.

SCRIPTURAL ILLUSTRATIONS.....No. V.

For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Mat. v. 46, 47.

The distinguishing merits of the religion of Jesus, are discoverable in the effects which it produces in his followers, as well as in the revelation of his own glorious character. To illustrate and enforce this point, required the labors of the Son of God. Accordingly he made it an important part of his public instructions, to urge upon his disciples the necessity of conforming strictly to his examples of love and piety, if they would render themselves worthy of being called by his name. His divine lessons were both preceptive and exemplary. His whole life being a practical commentary of the doctrine which he taught, well might the Saviour interrogate his followers, in the sentiments of our text. "If ye love them which love you" and no others, "what reward have ye" as my disciples? What analogy would there be between your benevolence and mine? Had I regarded with compassion, none but such as loved me, never should I have taken upon myself the arduous work in which you see me now engaged. You who are now addressed as the objects of my best affections, would have remained in ignorance and darkness, respecting the glorious truths which I reveal, enjoying the dim light only of natural religion, or the perverted maxims of that shadowy dispensation, which can boast of no distinguishing advantages. If ye would be called the children of your heavenly Father, in conformity to the more glorious plan of the second and better covenant, you must not only possess a suitable regard for your friends and brethren, but you must, moreover, love your opposers, favor those who injure you, and implore the merciful forgiveness of God on your worst persecutors.

Such being the signet of discipleship, renders it at once distinguishable from the badge of publicans and Pharisees, who esteem others only, as a return of benevolence, previously expressed towards themselves. The passage will probably be more profitably illustrated, if we methodise our remarks.

1. The natural or unrevealed religion of the publicans, which led them to love their friends and companions, and revenge themselves without mercy on their enemies, was just as valuable and praise worthy as the religion of any other class of men, whose benevolence of heart was equally limited. It was rewardable as far as it extended its benevolence. To esteem one's neighbors and wish them well, cannot be wrong. The mere light of nature on this subject, is not wholly useless. Though its beams are those of a taper, instead of a sun, they are estimable. How wretched would the world be, did every man, unblest with the lamp of revelation, view and treat all others, as despicable enemies? Better is it to love a few of our fellow-mortals, than to hate them all. Had the religion of Jesus, the religious Pharisees, entertained the same feelings towards each other, than for him and his disciples, their whole course would have been marked with moral impurity and crime. Their benevolence being as limited, though produced by an imperfect revelation, in the misinterpreted law and prophets which they read in their synagogues, every sabbath day, could not be considered superior to the friendship of the publicans. It was not that expensive and glorious principle, which, like the extended arms of divine mercy, embraces a world in its best desires. Their pity did not like the beams of heaven, pervade every section of the habitable earth.

But we must not forget to observe that, both the religions of the taxgatherers and Pharisaic limitarians, were as estimable, when duly observed, as those limited and partial systems, which are now professed

and maintained in the world. The former loved all those who highly esteemed them, and what more do the latter? The Pharisees believed God had a chosen people, whom he delighted to bless, and for them they had suitable regard; and that to others he was an irreconcilable enemy, and them they despised accordingly. And how much better do all real limitarians, of the present day? We do not mean to deny them their just credit for loving their friends; but simply render to all their dues, and allow the same honor to publicans and others, who also love and salute their friends and brethren.

While we are not disposed to overrate the benevolence of those professors who neither regard nor salute, in a christian manner, such as they do not consider brethren of the orthodox stamp, so on the other hand, we would carefully avoid underrating it, when we reflect on the reasons we have to be grateful, that they do not treat each other, in the same contemptuous manner, that they do those whom they despise. Did their religion influence them to oppose and persecute orthodox professors, as they do such as believe in the equal and unchangeable goodness of God, there would be nothing left to render their system preferable to the plan of the "pious inquisitors." So we not only recognize the more expansive benevolence of some of our opposers, but we give full credit to the love for each other, even among the most bigotted and uncharitable. We say, in the language of Jesus, "if you love those only who love you, ye will do as well as publicans; and if ye salute your brethren only, you will do as well as others, even the Pharisees, and will be entitled to as great a reward. More ye cannot expect."

2. The affections, desires and anticipations which result from a just profession and experience of the religion of Jesus, are easily distinguishable from all others. The great and glorious Revealer of secrets and Author of our being, hath not abandoned to the mazes of incertitude and the labyrinth of conjecture, subjects of such incalculable moment, as it respects the present and future peace of his numerous and dependent family. The luminous pages of divine revelation, the cloudless heaven of a Saviour's benevolence, and the ripened experience of saints and martyrs, unitedly testify concerning the prerequisites of a perfect man in Christ Jesus. By the exhibition of the purity and holiness of the great Founder of Christianity, and of this universal and perfect requirements, we are premonished of what must take place, that Jesus may see of the travail of his soul and be satisfied. The following are a few of the many scriptures which testify in relation to the moral feelings and affections of the experimental follower of the Son of God. The constancy of christian love, depends much on the strength of faith and hope.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love another. By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 34, 35. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Matthew v. 43, 44. "Not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that hereunto ye are called, that ye should inherit a blessing." 1 Peter, iii. 9. "But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him who created him. Wherefore there is neither Jew nor Greek, Scythian, Barbarian, bond nor free: for Christ is all and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one

another, if any man have a quarrel against any: even as Christ forgave you, so do ye. And above all these things put on charity, which is the bond of perfectness." Colossians, iii. 8—14.

3. If the glorified in heaven possess the same love they did on earth, but in a more elevated and perfect degree, they will more ardently desire the recovery and salvation of all their fellow creatures. The supreme glory of Jehovah consists in the greatest possible display of his perfections, in the communication of happiness to dependent beings; and the perfection and elevation of our intellectual nature, consists in a cheerful acquiescence to his infinitely benevolent purpose. Hence, we rejoice in the prospect of universal reconciliation, holiness and bliss. We love this glorious truth, we joy in anticipating its final prevalence, through the reigning power of infinite, universal grace. In heartfelt imitation of our Saviour, we love those who treat us contemptuously, and salute, as fellow-heirs of a blissful inheritance, those whom we know are not BRETHREN in the same FAITH.

Religious.

FOR THE CHRISTIAN INTELLIGENCER.

IMPORTANCE OF SPIRITUAL KNOWLEDGE.

"Many shall run to and fro; and knowledge be increased." BIBLE.

It is evident that the prophet spake these words in reference to the gospel day, when spiritual knowledge shall more generally prevail than it ever yet has, and the ministers of salvation run into various parts of the world, driving before them the ignorance of former generations. They shall convey light to the benighted mind, and demolishing the temples reared to idols, over their ruins erect the fair fabric of christianity. But to render our subject most conducive to religious improvement, let us consider the importance of spiritual knowledge among men as individuals. It will be allowed that a man's principles have a great influence on his moral conduct. Owing to the mind's being unguarded by sound principles, he is daily led into sin. In the beginning of a vicious course, the unfortunate person appears to act with scrupulousness and fears to partake of evils; but having advanced farther he seems less apprehensive of wrong, and becomes a proficient in iniquity. If the bad sentiments engendered in a misunderstanding of things, are productive of such dreadful effects, would not the principles imbibed by a right knowledge of them, be attended with desirable and happy consequences? And if the disorders of a wicked mind, sting the heart with remorse and guilt, may not one who is free from such wickedness, rest in the enjoyment of peace? The affirmative of these questions will be the answer of all the candid and enlightened. It is not the air men breathe which causes them to be morose, peevish and discontented. In the mind lies the fountain of those evils, and there the storm rages with violence. Human nature, unprotected by virtuous principles, is prone to add to its real woes, many more which are imaginary and unreal. Discontented with his lot, one pines away in secret, murmuring against the dealings of Providence; while another elated with his supposed greatness, runs all the rounds of folly and extravagance, till compelled to retire from the world, in shame and disgrace. But different are the consequences of a thorough knowledge of the christian religion. It is to the mind, what the sun is to our opake globe. It enlightens and cheers the dark and cold recesses of the human heart. The sublime truths of the gospel impart consolation and joy to the distressed. In addition to all other blessings, it gives the virtuous real comfort, by opening to him the sacred gates of future, endless felicity. Though every thing on earth should change, and his best friends become his inveterate enemies, he submits to

the high hand of Heaven, convinced that evils will finally come to an end. Animated with these hopes, he is happy here with the prospect of happiness hereafter.

But he who indulges in wickedness and riots in crimes, feels perpetual fear and dread. Condemned by his own judgment, every thing wears a frightful aspect. In his intercourse with the world, the most smiling countenance, but veils a sullen frown. It is the benign influence of christianity which removes those evils, and by warming the heart with love and faith, ameliorates the condition of man. How important then is christian knowledge, to present, as well as future bliss? How ought we to rejoice, when many run to and fro, and this knowledge increases in the world? It is the very seed of friendship, benevolence and harmony among all societies where it flourishes, and will ultimately extend to principalities and powers of the earth, till peace shall be as universal as the dominion of God. May the firm and enlightened advocates for the dissemination of truth and knowledge be encouraged to perseverance, till universal harmony shall succeed, and nation against nation, "learn war no more." A. D*****.

Doctrinal.

FOR THE CHRISTIAN INTELLIGENCER.

THE CHRISTIAN OPITULATOR.....No. IV.

What is the true signification of the word HELL?

This is an important question, which deserves a serious and candid answer. In attempting to give one, we shall be under the necessity of resorting, as far as our imperfect knowledge will admit, to the original languages, from which this word is derived. For, a recurrence to them is indispensable, not only in the present inquiry, but to our knowing primitive christianity. To christianity we are indebted for the truth—to science, for a knowledge of it. The latter teaches us the original state and manners of mankind, and explains the acceptance and force of christian doctrine among the people of those ages. She gives us the ideas of the inspired writers, by explaining to us, the primitive signification of the language, in which they spoke.

Terrific apprehensions originate in ages of ignorance. For proof of this, we have a remarkable instance, in the period of the dark ages, when science and christianity suffered together, almost a total shipwreck. This was the age of ignorance, and of proportionate error. Superstition, with her ghastly sceptre, reigning triumphant, chased away truth and peace, to make room for error, and a distrust of the benevolent character of our Father in heaven.

"Here fix'd the dreadful, there the blest abodes;
"Fear made her devils, and weak hope her gods;
"Gods partial, changeful, passionate, unjust,
"Whose attributes were rage, revenge or lust.

* * * * *
"Zeal then, not charity, became the guide,
"And hell was built on spite, and heaven on pride."

Then, it was, that those fatal errors gained orthodox predominance, some of which, it is believed, tradition, that almost irresistible instructor, has handed down even to the present age, and which have proved to be, what they formerly were, sources of great perplexity and distress to the mind of such as have been indoctrinated into them.

That HELL exists only in the imagination of those whom superstition has blinded, we do not say. That there is a hell, we as plainly acknowledge, as the scriptures reveal it. But we do say, that error has done much injury to mankind, in assigning it *locality*, peopling it with real beings of terrific description, possessing eternal existence and hatred, and lighting its walls by the literal flames of substantial brimstone! All this is the bitter fruit of ancient superstition. This imaginable place of horror, has given despair, when the love of God and the work of his Son, were denied or forgotten.—This has destroyed the noble faculties of sense and reason in many a worthy person; and this too has led the subject of its slavish fears, to become his own executioner; by causing him to break that pitcher, at the cistern of natural life, from which lovely wives and smiling children were once accus-

tomed to drink the waters of joy. These have been the melancholy effects of a belief in that ideal abode, witnessed in a number of instances, within a short time past. But is this *christianity*? Is this the spirit of the gospel of *peace*? Does then, religion lead men to destroy life? Does christianity deprive men of their reason, their sense, their dignity? No! Say rather, that these things are the fruits of ignorance and superstition.

In order that we may be enabled to pierce through the gloomy veil of ancient superstition, and to search out the truth, we shall avail ourselves of the authorities of the learned; (to whom we acknowledge ourselves to be altogether indebted for idea, and mostly for expression;) and shew,

1st. The general signification of the words translated HELL, as given by authors of the most acknowledged erudition.

2d. We shall quote every passage in the bible, in which the word HELL is found, and inquire into its signification.

But as our labors must necessarily be lengthy, we shall, in this number attend only to the first particular. In future numbers we shall consider the second.

1st. There are three words in the ancient languages, which our translators have rendered *hell*. These are GEENNA, ADES, and TARTARUS. *Geenna* literally signifies "the valley of Hinnom," as it comes from two Hebrew words signifying the same. "This valley lies near Jerusalem, and had been a place of those abominable sacrifices, in which the idolatrous Jews burnt their children alive to Moloch. A particular place in this valley was called Tophet, from the fire-stove in which they burnt their children." Parkhurst also says, that the *Geenna tou puros* (hell fire) as found in Matt. v. 22, &c. "relates in its outward and primary sense to that dreadful doom of being burnt alive in the valley of Hinnom." *Geenna*, the valley of Hinnom, and the English word *hell*, (when derived from the above) are one and the same place of sacrificing victims to Moloch. It would have been a happy thing, and much present obscurity would have been prevented, had our translators followed the example of those, who translated the original Hebrew into the Greek, and retained the word *Geenna* in the English. Then we should have known its native meaning, as well as we now do that of the original words Sinai or Bethesda. If any one please, he may turn to the following passages in the old testament in which this word is found.—Josh. xv. 8. xviii. 16. 2 Kings xxiii. 10. 2 Chron. xxviii. 30. Jer. vii. 31, 32. And then we would candidly ask the examiner, whether he can find any idea, conveyed in those texts, of a state or place of misery, after natural dissolution? We presume no one would contend for it. "The indescribable tortures of this valley, it is true are very fit to form a comparison of any other great and lasting distress. The 'fire never to be quenched, and where their worm dieth not,' is a strong expression, designed to apply to the fire of Hinnom, which for centuries has burned, and as some accounts say, is still burning."

Ades, Hebrew *Scheol*, signifies "a concealed or unseen place; the invisible receptacle or mansion of the dead. Figuratively, it represents sorrow or darkness of mind."—*Vide Parkhurst*. David's *soul* was in *hell*, Jonah was in *hell*, and Christ was in *hell*. It has such a variety of significations, or rather it applies to so many different places and circumstances, that it does not by any means refer us always to one and the same place or condition. We believe it is now pretty generally given up by the learned, that *Ades* (hell) does not signify a place of eternal punishment. *Ades* literally signifies the *grave*; figuratively, it denotes any condition of mental anxiety or distress.

Tartarus. This word requires but little attention here. It is found but once in the new testament.—See 2 Peter ii. 4. Every one, the least acquainted with the Latin classics, well knows the Heathen notion entertained of it. Their licensed imagination is certainly entitled to no place in christian divinity. In its original signification, it was a term applicable to any place of thick darkness or solitude.

All these words, in their original and literal force, apply simply to any place or condition of temporal fears or suffering. But they are, like most all other words, frequently used in a figurative sense, to represent, from objects of natural dread, the labours and

troubles of the mental faculties. We are hardly sensible, how full of figurative expressions, language is, when employed in ordinary discourse. Figures are the life of language; there is hardly an expression, that escapes us, in which we do not employ certain words, figuratively, to represent our ideas. Inspiration is full of figures and personification. As an example of comparing mental, to natural distresses, remark the strong language in Isaiah liv. 11, 12. "O, Thou afflicted, *tossed* with a *tempest*, and not comforted: behold I will lay thy *stones* with fair *colours*, and lay thy *foundations* with *sapphires*. And I will make thy *windows* of *agates*, and thy *gates* of *carbuncles*, and all thy *borders* of *pleasant stones*." Again; see an instance of bold personification in 1 Cor. xv. 54, 55, when *death* is addressed as a real person—being. "Death is swallowed up in victory. O *Death*! where is thy sting; O *Grave*! (or hell) where is thy victory."

Now *Geenna*, *Ades*, &c. are not unfrequently used, like many other suitable words, in a figurative sense. But let us ask: Does not the figurative use of a word or expression, infer that we do not describe an object literally? Suppose we say, that a man is in the *ortex* of despair. Shall we understand him literally? No. We know, that literality, (if the word may be coined,) is not intended.

Thus far, we have endeavoured to shew, though we have done it briefly, the original import of the words *Geenna*, *Ades*, and *Tartarus*; three different names, places, and conditions, yet all, sometimes, translated into the single word *HELL*. We have made this exposition of them, not to gratify any particular wish in ourselves, that something more might be found, than is commonly advanced from the word under consideration; but to exhibit *truth*, divested of ancient superstitions and modern superfluities. If we err in our desire to produce truth, we err on the side of utility; for none but enthusiasts presume, in this country, to decry the advantages of free investigation.

ORIGEN.

Polemical.

[As we agree with the editor of the "NEW JERUSALEM MISSIONARY," published in the City of New-York, that "*fair play is a jewel*," we comply with his request, and publish his reply to the attack on the writings and doctrines of EMANUEL SWEDENBORG, in this paper (No. 3,) by a writer over the signature of "ORIGEN." Our columns are open for *fair and brief* discussion of doctrines.]—EDITOR.

From the New-Jerusalem Missionary.

A writer in the *Christian Intelligencer*, published at Portland, in the State of Maine, informs his readers that he has perused a number of books on "*Swedenborgianism*," (as he is pleased to term the Doctrines of the New-Jerusalem) "with charity and candour." He then adds that, as yet, he is "unable to believe them;" and then proceeds to account for his scepticism, by stating that Swedenborg "did not, like the ancient prophets and apostles, work miracles to prove his mission. He then draws a comparison between Swedenborg and Mahomet, and declares the balance to be "in favor of Mahomet;" and that "we have more reason to believe in Mahomet than in Swedenborg."

This writer, who signs himself (we will not with what propriety) "ORIGEN," labours under the same mistake with many others of our *charitable* opponents. He says, for instance, Swedenborg "professes to be a divinely inspired man, whose doctrines, being, as he says, revealed, people are bound to believe and obey. His writings, therefore, we presume, are to be held as sacred as the bible; in fact, we see not, but they supersede the use of the bible, as they embrace, not only all the truth therein contained, but also pretend to reveal many things which we do not find there."

Now with all the writer's *charity*, (and he claims that virtue no less than three times in the article) this is palpable *misrepresentation*; for Swedenborg nowhere says that "people are bound to believe and obey" his writings; for they contain no precepts on which *obedience* can be predicated, but what are derived from the Word of God. Nor do we hold these writings "as sacred as the Bible." Far from it. We

hold the Word of God, in its *inmost* sense, as sacred as we hold its author; for in this sense the Word is God, and God is the Word. We consider it an inestimable *jewel*, inclosed in a beautiful *casket*, of which we have an infallible *key*, in the writings of Swedenborg.

Neither do these writings profess to "embrace all the truth contained in the Word of God." Swedenborg has opened the *internal sense* of the Book of Genesis, and Exodus, and the Apocalypse; but he repeatedly says, that even one verse of either of them contains more heavenly truths than men or angels can ever comprehend to all eternity.

Again, our modern ORIGIN triumphantly asks, "where is the evidence that Swedenborg was inspired? I have looked in vain for it." Alas, Sir! you have not looked where alone it is to be found, in his writings. Read the *Arcana Coelestia* in a humble, prayerful spirit, and you will no longer call for *miracles* to prove the writer's mission. What greater *miracle* was ever wrought, by prophet or apostle, than the unfolding of the hitherto hidden and concealed *internal or spiritual sense* of the holy WORD, by the *Science of Correspondences*? But, you will ask, perhaps, "how are we to become convinced that he has done this?" We answer, by *looking yourself into the casket which this heavenly key has unlocked*. Trust not to the reports of those who never read a page of his writings, but read for yourself. Select *any text* from the Word of God; one which Swedenborg has never explained, quoted, or even referred to, and request an explanation of its *internal sense* from any number of *New Church* believers, from ten to ten thousand, who shall have no possible communication with each other, and the result will be precisely the same; the explanation of each individual will be the same in *substance*, though varying, perhaps, in its verbal construction. Can this be the result of any *human* invention or ingenuity? Has any writer in the whole world made a similar discovery, even including ORIGIN's favorite Mahomet, who is now acknowledged to have been a very orthodox Unitarian? The *Science of Correspondences* will apply to no writings but the Sacred Scriptures. Try it on any human composition, and the result is sheer *nonsense*. Is not this a proof of its being a *heavenly Science*? It is of itself an infallible *test or touchstone*, to distinguish the *inspired* books from all other writings in the Bible. This alone is a *miracle* sufficient to convince *all, who are willing to be convinced of the truth*, that Swedenborg was instructed of God.

CHRISTIAN INTELLIGENCER.

PORTLAND, SATURDAY, AUGUST 16, 1823.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

ZION'S HERALD—AGAIN.

In our last number we endeavored to correct an error, into which the editor of Zion's Herald had, as we believed, unhappily fallen, in relation to our sentiments. But it is difficult to express our surprise that, so far from acknowledging we had just cause of complaint, the editor turns upon us with abruptness, and says in so many words, "the assertion is false; we never made an insinuation of the kind, as applicable to him, as to certain doctrines held by some of his sect." We are much surprised at this declaration, as we should be to have any in his next paper, that he ever wrote a word concerning the Christian Intelligencer. How could the writer we should otherwise receive his meaning, since he was speaking of the "Christian Intelligencer, a paper devoted to Universalism"—his remarks were elicited by an extract in our paper from Dr. CLARKE, and he mentioned no other universalist publication, or kind of universalism than that to which he said the Intelligencer was devoted? If he would have us attribute any weight to his denial of the application of those remarks, he must at least, acknowledge himself a very singular writer.

When the editor says that we "hinted he was destitute of decorum and truth," might we not with equal propriety, roundly deny it; and break forth—"The assertion is false, we never made an insinuation of the kind in relation to him, but certain doctrines held by some of his sect?" And who

would believe, there was either decorum or truth, in such a declaration?

But we have no wish to multiply words and sentences on this fruitless subject, since the editor does not pretend to be able to support his insinuation in relation to the Intelligencer. As for others they will take care of themselves.

On what authority the insinuations are thrown out, of our being *uncandid* and *sophistical*, as well as guilty of falsehood, it is not easy to determine. However, if the writer thinks such suggestions most promotive of his cause, he is at perfect liberty to repeat them. As we entertain no illiberal or unfriendly feelings towards him, or the Methodist connexion, we shall indulge in no remarks, incompatible with evangelical principles. If he has done us manifest injustice, as we know he has, either unintentionally or otherwise, we shall not be the loser in the end. It is greatly to be lamented that more candor, liberality and kind feeling cannot be exhibited among the conductors of periodical publications.

If the editor of Zion's Herald insists on our giving a profession of faith in regard to rewards and punishments, he may find it in the following words: "He shall reward every man according to his works." To say more at present, appears superfluous. But we assure him we do not believe that "the most atrocious crimes are atoned for by death," neither do we believe that any celebrated preacher of our order ever made that statement. It sounds so much like the senseless and unfounded stories, which are circulated against Universalists, by people whose meditations are mostly on apparitions and hob-goblins, that we really marvel that a man of sound sense and christian habits, would condescend to insert it in a religious paper. To exonerate all candid and liberal minded Methodists, however, we would observe that we are credibly informed, the editor of Zion's Herald, is not of their denomination; but belongs to an order, which can claim the honor of being the first legitimate descendant of the Church of Rome.

Should the editor continue this fruitless controversy, we hope he will have the goodness, distinctly to quote that, to which he replies, and we will engage to do the same.

RELIGIOUS NOTICE.

Brother FAYETTE MACE, has authorized us to state, through the medium of this paper, that, (God willing,) he will preach in Portland on the 4th Sabbath in this month, he being on a preaching tour through New-Hampshire, Vermont, and New-York, to the city; and from thence to the city of Boston;—from which place he contemplates taking his departure early in the ensuing Spring, for England. As a public speaker, Br. MACE's celebrity is too well known, in those States through which he intends to travel, to render a recommendation from us necessary. We sincerely hope he will meet with a kind and generous reception in all places, more especially among our brethren of like precious faith. The Lord in mercy be with, and crown his faithful labors with abundant success—returning him in due time to his family and friends, richly laden with the signals of Divine approbation.

TO CORRESPONDENTS.

The communication from "QUERIST" is received, and would be inserted, did it not involve a question, the discussion of which is inconsistent with the object of this publication. If we admit arguments on one side of the question, we must also on the other; and the controversy would be revived, which has already done much mischief. However, on account of the candor and good feeling manifested by "QUERIST," we will so far gratify his curiosity, as to state the substance of his principal inquiry, and endeavor to show him wherein we think he has prejudged the sentiments of those whom he would oppose. We do this to preclude the necessity of refusing to publish in future, articles of a similar character. The question to which we allude is substantially this, viz.: "If a belief in the *severity* and *long* duration of punishment in a future world, be necessary to prevent the commission of crimes in this, is it not perfectly clear, that the longer and more severe it is, the more effectual it will be, for the purpose for which it is intended." Now without expressing our opinion as to the necessity of holding up punishment in a future state to prevent the commission of crimes in this, we must be indulged in answering "QUERIST," in the negative, and telling him that we do not conceive that it is at all clear that a belief in the longest and most severe punishment would be more effectual than any other. The reason is perfectly obvious; viz. Nothing can be *more effectual* than that which produces the desired *effect*. Hence any punishment which is sufficiently long and severe, to prevent the commission of a crime, which would be committed if the perpetrator believed it was less severe, is as effectual as any other could be; as the belief in no other could do more than *effectually* prevent the crime.

But we must do more; and suggest to "QUERIST" that he has not fairly met the argument which he seems to oppose; as

he would make it appear, as though a *severe* and *long* punishment, though administered by a father and a friend, would be different in its nature, because it is not *timed* exactly according to his pleasure. If we would begin at the foundation of the question, we must inquire, whether punishments are denounced to prevent the commission of sins? If they are, we must then inquire, whether no regard is to be had to their *duration* and *severity*? If any attention is to be paid to the *length* and *degree* of suffering, does it not expose "QUERIST's" doctrine, to the same objections from our common adversaries, that it does the other. The case appears to us perfectly clear, and it is reasonable that some sins, should be threatened with greater punishment than others. A hardened villain would be "quiet" in defrauding a neighbor of a *thousand pounds*, if he believed his punishment would be nothing more "severe" than the *bite of a musquito*; but he would tremble at the thought, nor dare commit it, if he believed he should suffer as a recompence, the confiscation of all his property, and the long and severe punishment of solitary imprisonment for life. Now that penalty, the apprehension of which disturbs the conscience, and prevents the crime, is as effectual as is possible: it produces the desired effect.

We wish to ask "QUERIST" whether God had the government of the world when John Calvin burnt Michael Servetus? and whether he was *benevolent* as *such*, in permitting the sufferings of that innocent man? If he was, will Q. pretend that he would be less so, if, for equally benevolent purposes, he should permit Calvin to suffer just as much in a future world? Who would not "blush" to pretend, that a long and severe punishment endured by a stubborn wicked persecutor, is of the same character, with the sufferings inflicted by the persecutors on the innocent? Or whose "cheek would not kindle" to a flame, on intimating, that such people as believe in a *parental chastisement*, for the good of the punished, ascribe that character to God, of which Calvin was "an humble imitator?" We believe in no correction in either world, from the hand of God, but what is *PURELY PARENTAL*.

NEW PUBLICATION.

We have received the first No. of the "Evangelical Repository," published monthly, in 16 pages octavo, edited by Br. EDWARD TURNER, of Charlestown, Mass. It is matter of rejoicing to see a publication commenced by one whose experience, talents, and erudition, justify the highest expectations of its usefulness.

All letters, (from Agents excepted) to the Editor, on business, must be POST PAID.

MARRIED.

In this town, on Thursday morning last, by the Rev. Mr. Streeter, Mr. William Willacy to Miss Nancy Wiswell.

DIED.

In this town on the 5th inst. ZEBEDEE T. POLLEYS, son of Mr. William Polleys, aged 23. He was highly respected and dearly beloved by a large circle of acquaintance. His urbanity of manners, sobriety of life and unimpeachable integrity and moral deportment, rendered his example worthy of imitation. He was a constant support and comfort to his aged parents, most heartily beloved by his brothers and sisters; a worthy member of the Universalist Society, and adorned the doctrine by a well-ordered life and conversation. As a testimony of the high esteem in which he was held by the people of the town, a large concourse attended his funeral, and the oldest Artillery Company in this State, in which he was a distinguished officer, with all the solemnity of military honours, escorted the lifeless body of their fellow-soldier and friend, to the place of interment.

In this town on the 11th inst. Mr. JONATHAN PAINE JR. aged 51. He was a faithful and kind husband and father, a generous neighbor and friend, delighted most, in dealing justly, loving mercy and walking humbly. He endured a long illness with unsurpassed patience and fortitude, and uniformly expressed an entire reconciliation to the allotments of providence. He had faithfully officiated as Clerk of the Universalist Society, and died in the unwavering belief of the ultimate restoration of all men to holiness and happiness. In the full exercise of his reason, he gave up the ghost without a sigh, in the presence of people of various denominations.

In this town, 6th inst. widow SARAH WRIGHT, aged 68, a member of the Unitarian Congregational Church. Her patience and firmness during a lingering sickness were remarkable, and her last moments crowned with celestial peace. She left her children and friends to mourn the loss of a most affectionate and venerable *matron*.

In Poland, (Me.) 8th inst. Mr. DANIEL JACKSON, aged about 67. For his liberality, integrity and fidelity, he was much respected, and is, by his extensive circle of friends, sincerely lamented. The loss of an affectionate husband, and a kind parent, is sincerely deplored by his mourning wife and children. Though a partaker of the imperfections of our common nature, and subject to change of opinion like all others, having once resided 6 years among the Shakers, he had for many years past, been a strong believer in Universal salvation, and surrounded by friends of various orders, died in that faith, declaring with his last words, that he was *resigned and happy*.—COMMUNICATED.

On Thursday, 7th inst. John Mussey, Esq. aged 73.—A child of Mr. Samuel Cummings, aged 1 year.

POETRY.

THE SUPREME BEING.

SUPREME, eternal, uncreated mind,
 Lord of the world and parent of mankind;
 Thou God of power, of wisdom and of love!
 Each perfect gift descends from thee above.
 Thine is the sun and thine the fruitful shower,
 The verdant herbage and the fragrant flower;
 The ripened grain, the heat rejoicing vine,
 The cooling stream, the mighty deep, are thine.
 For all thy glorious works we bless thy name,
 But most for sacred wisdom's heavenly flame.
 That power which guides us on our earthly way,
 And leads to regions of eternal day.
 This ray celestial energy divine,
 We dare not to a narrow sect confine.
 We bless thy name for what the Grecian taught,
 We bless thee, for the law that Moses brought;
 But most for Jesus, messenger of grace,
 The brightest image of the Father's face.
 His gracious words support the drooping soul,
 The raging passions of the heart control,
 And, when on scenes below we close the eye,
 Unfold the joys of immortality. [Chris. Disciple.]

From the Boston Universalist Magazine.

TO THE MINISTERS AND MEMBERS OF THE
METHODIST EPISCOPAL CHURCH.

DEAR BRETHREN—It is with sensations which I do not recollect ever to have experienced, that I write this letter. It is well known to many of you, that for more than seven years, I had the honor of being an acceptable member of your communion. I commenced the study of theology some years ago with the sole object of making myself useful to the Methodist connexion; but my investigations have led me to reject what you consider the *marrow* of the gospel. I was very willing to believe (in divinity) all that you required of me; but I could not believe without evidence; and it is little more than a year, since I have given up all expectations of obtaining it.

I always doubted the doctrine of endless misery; but thought it might be true; and that my unbelief proceeded from ignorance; for I thought so many whom I esteemed as *Ministers and Fathers* in the Church were certainly right, and heartily wished myself like them.

While I was assisted and directed in my theological studies, I was without a guide or prepossessions, in philosophy; and my mind, ever on the stretch to solve the various phenomena, which I saw surround me, at length dispelled the darkness, and led me to certain and inevitable conclusions, which I very soon perceived, I could never reconcile to what I had been taught was true in divinity. I knew very well that what was false in philosophy could not be true in theology. Such, however, was my affection for you, my brethren, that I resolved not to leave you; and to avoid being expelled, I thought of studying medicine, and was on the very eve of laying aside all ideas of continuing in the ministry, when I found I could not reconcile it to my conscience; and that as I was a citizen of the world, I was responsible for my conduct to a higher tribunal than a sectarian platform of faith; and that I ought to act from a higher motive than merely the opinions or feelings of the wisest or most pious of my religious friends. I have no intention of impeaching the motives by which I think a large majority of you are actuated—I do think you sincere, and if it were in my power I would still live on terms of christian friendship with you, but I have good reason to believe it will be impossible, except in a few instances. It is true, I think early prejudices keep you from the truth; but I make a difference between an error of the head and one of the heart—honesty being all that is essential to goodness.

As I had never read any Universalist books nor heard any preaching till I espoused the doctrine, you will easily perceive that reason and the scriptures were my only guide. I can truly say (and I believe you who are acquainted with me will not doubt it) that it has been my anxious desire and prayer, to know and understand the truth. I am unable to say what I may believe hereafter; but this I can say, that I now as firmly believe that all mankind will be restored to holiness and happiness, as I believe that they will exist after the death of the body. Indeed I believe that what is called orthodoxy, is well calculated to make *sceptics*. Beginning with the church of Rome, and passing through the various grades of orthodoxy down to Universalism—I really think the more orthodox the worse, and the more heterodox the better, till we arrive to the last mentioned doctrine, which alone is consistent with the whole tenor of the scriptures and common sense. I have not embraced the doctrine of the final happiness of all men, without the strongest conviction of its truth; nor rejected the doctrine of endless misery, but from a full conviction that it cannot be supported by any fair interpretation of the scriptures, or by any course of logical reasoning from the justice, goodness, wisdom and power of the Deity. Believing as I do in the truth of the scriptures, and having no doubt that they teach in the most positive manner the doctrine of Uni-

versal Salvation; I feel myself bound by the most solemn and sacred obligations, to use my utmost influence (however small,) to diffuse its light among my fellow men. As I believe nothing can be more laudable in public teachers, than to disseminate what they conscientiously think the Truth, I shall always respect an honest zeal in those from whom I differ; and all I ask is "that mercy I to others show."

TRUTH alone is my object, and truth has nothing to fear from a contrast with error, or the closest investigation. If you are in an error, my brethren, (and who knows that you are not) it is to your own advantage to be convinced of it; and as I certainly think you are, you will not take it ill in me, in pointing out to you in a candid manner, what I consider the most unexceptionable part of your system and articles of faith. 1. Let me ask those of you who are versed in the New Testament, and Church History, if you have any authority for Episcopacy. You cannot be ignorant that the primitive Churches chose their own pastors. "One is your Master even Christ"—Are ye not then all brethren? Is not Episcopacy an appendage of Monarchy; and every way unworthy a free and enlightened people? 2. What are the qualifications you require in those you authorize to preach? If a young man entirely ignorant of the scriptures, and every species of literature, except being barely able to read and write, be operated upon in a reformation; and in the moment of his religious excitement, fancies himself called to preach; if he can speak fluently, is he not sent forth to teach mankind without any other reason to offer, why they should believe, than that they will be damned if they don't; and who knows of no other way by which men can become virtuous, but by passing through the same animal and mental excitement they themselves experienced? After a young man is thus taken on a circuit, what opportunity has he of getting knowledge? It is true, that some who have a thirst for learning, which nothing can remove, obtain much general information; but of your thousands of preachers in the United States, where are your respectable authors? Is not your whole system unfriendly to literature? What opportunity can men have for study, whose every moment is occupied in travelling, preaching, and visiting from house to house? Is it not an opinion among you, that your most ignorant preachers are the most useful in getting up awakenings? How often have I heard it said, that such and such preachers had lost their usefulness, when no other reason could be assigned, than that they had become dispassionate, and had laid aside that fiery zeal and positiveness, by which their first preaching was characterized! I ask this serious question, is not your form of Church government calculated to impede the growth of the mind? Who among you dare publish a book, without the consent of the Conference? and who rules the Conference? Who dare preach a sermon without consulting the discipline more than the Bible? What room can there be for improvement while every preacher is bound by the same chain, and no one dares for a moment to call in question the infallibility of the Discipline? Have not all the exertions of those who wished well to science, and who tried their utmost to establish seminaries among you, proved unavailing, and can you not discover the real cause?

I know you say, the Lord does not seem to prosper your schools, which has been the fact from the days of Mr. Wesley, and which it is to be feared always will be with your present regulations.

In order to shut heresy out of the Church, do you not shut out knowledge? Who among you read Unitarian or Universalist publications? And if any of your church members do read them, and speak of them in terms of approbation, are they not immediately suspected of heresy, and treated coolly? Is not the theological Library at Newmarket watched with a jealous eye: A little work entitled the ERRORS OF METHODISM, containing some friendly advice to those who are in the habit of disturbing their peaceable brethren by their sneers in time of worship, (although written by a Wesleyan Methodist) could not peaceably remain. Was it not determined to exclude Priestley's discourse? You very justly complain of the illiberality of some of the Calvinists, but what would be thought of the Professors at Andover, if they were to exclude from their Library, Universalist, Unitarian, Arminian, or even Deistical books? Truth can never be in any real danger, for God is its Author and Supporter. Who has any thing to fear from storms, whose house is built on a rock? A man may well tremble if he stands on a sandy foundation, but it is to his own advantage to be made sensible of his danger. I shall endeavor in a future number to point out in a tender manner as possible some errors in your articles of faith.

ELIPHALET CASE.

From the New-England Galaxy.

MRS. JUDSON.

The wife of A. Judson, a famous missionary in the East Indies, sailed from Boston a short time since, where she had been, to visit her friends, and collect money from the pious and charitable to aid her in distributing the bread of life to the poor heathen of Asia. A lady, who was in habits of familiar intercourse with Mrs. Judson, and to whom application was made for charity, in her behalf, informs us, that the *visiting dress* of this *self-denying* female missionary could not be valued at less than TWELVE HUNDRED DOLLARS!! The reader may be startled at the mention of such an enormous amount laid out in a single dress to decorate the person of one

whose affections are professedly set on heavenly things, and despising the vain and gaudy allurements of the world; it appeared to us incredible, till we heard from the lady some of the details. The Cashmere Shawl was valued at \$600; the Leghorn Flat, \$150; Lace trimming on the gown, \$150, &c.; jewelry would soon make up the sum, leaving necessary articles of clothing out of the question. We hope the next edition of the missionary arithmetic, will inform us how many infants were robbed of their innocent, if not necessary, playthings, how many widows had denied themselves the use of sugar in tea and butter on bread, how many poor debtors had robbed their creditors and labored without stockings and shoes, to furnish out this modern representative of the mystical Babylon.

ANECDOTE.

A clergyman, of as much zeal as knowledge, a few years since, was preaching in a town in Vermont, to a congregation which had recently lost a goodly number of its members, by their joining themselves to a more liberal persuasion in the same town. This circumstance was noticed by the preacher as follows: My friends, you are in danger of backsliding from the truth; many have already backslidden; and when people backslide, they are in danger of backsliding into Universalism, and then the poor creatures have nothing to depend on but the MERCY of God!!—*Uni. Mag.*

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